the Alliance Weekly

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A-MONKMEYER

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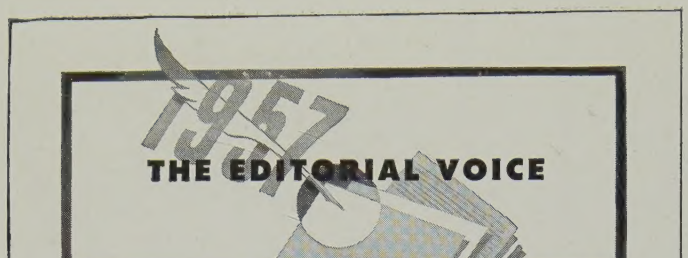
1957 Subscription Campaign

October 27–November 24



A CANDID EXPLANATION

As we have announced several times during the last few months, THE ALLIANCE WEEKLY is soon to be converted into a biweekly and to have its name changed to THE ALLIANCE WITNESS.

The reasons behind this change are many. One is size. The new magazine will have twenty pages instead of the present sixteen. This will give us space to carry sermons and longer articles with a minimum of abridgment and will make it unnecessary to break longer articles and run them in two installments as we have often had to do in the past.

The WITNESS will also have the advantage of color on a heavier, coated paper cover. This will bring out the details that are now lost in our cover pictures because of the inferior quality of paper used. Clear, sharp pictures are very much to be desired, especially when they have to do with our foreign fields. The heavier cover will also make less likely any possible damage to the magazine while passing through the mails.

Another advantage is economy. As most of our readers know, the cost of producing the magazine has been considerably greater than the price of the subscription. The new arrangement will release several thousand dollars each year and make it available for other uses in the world-wide ministry of The Christian and Missionary Alliance. We can thus escape from our financial difficulties without raising the subscription price, and at the same time provide our readers with a better magazine.

For some of our loyal readers the word "WEEKLY" carries many tender associations and there will be some who will grieve to part with the name. Sometimes our hearts get so entwined emotionally with the sound or sight of a word that we come to feel that there is something sacred about the word, even though we know better and are forced to smile at our own weakness.

The truth is that the name of the official organ of The Christian and Missionary Alliance has been changed several times during its history, and as far as I can learn the name WEEKLY was not given to it by its first editor, Dr. A. B. Simpson.

The word "ALLIANCE" identifies the magazine with the Society that publishes it and will of course be retained. The word "WEEKLY" tells us nothing except the frequency of its publication. This word will not be accurate after December of this year and will be changed to "WITNESS," a strong Biblical word replete with spiritual meaning, so at a glance the casual reader will learn that somewhere there is a Society called the Alliance, that this Society has a message, a *witness* which it must bear to mankind, and that this magazine contains that message.

One friend wrote to say that she feared the magazine might inadvertently be identified in some persons' minds with the falsely named "Jehovah's Witnesses." To this friend and to any others who might feel the same way I would reply in the words of Dr. G. Campbell Morgan: "Never be afraid to use a Bible word correctly because someone else has used it incorrectly."

In our English Bible the word "witness" as a verb and a noun is used about sixty times. One passage that has meant so much to the Alliance in its seventy-five years of missionary activity is this: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be *witnesses* unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The question is, Shall we give up this word to the devil or shall we boldly retain it as a gift from God to those who love His Son? Shall we timidly draw back from that which is ours by every right or shall we own it as being the best single word in the language to describe our commission as it relates to the multitudes of the earth?

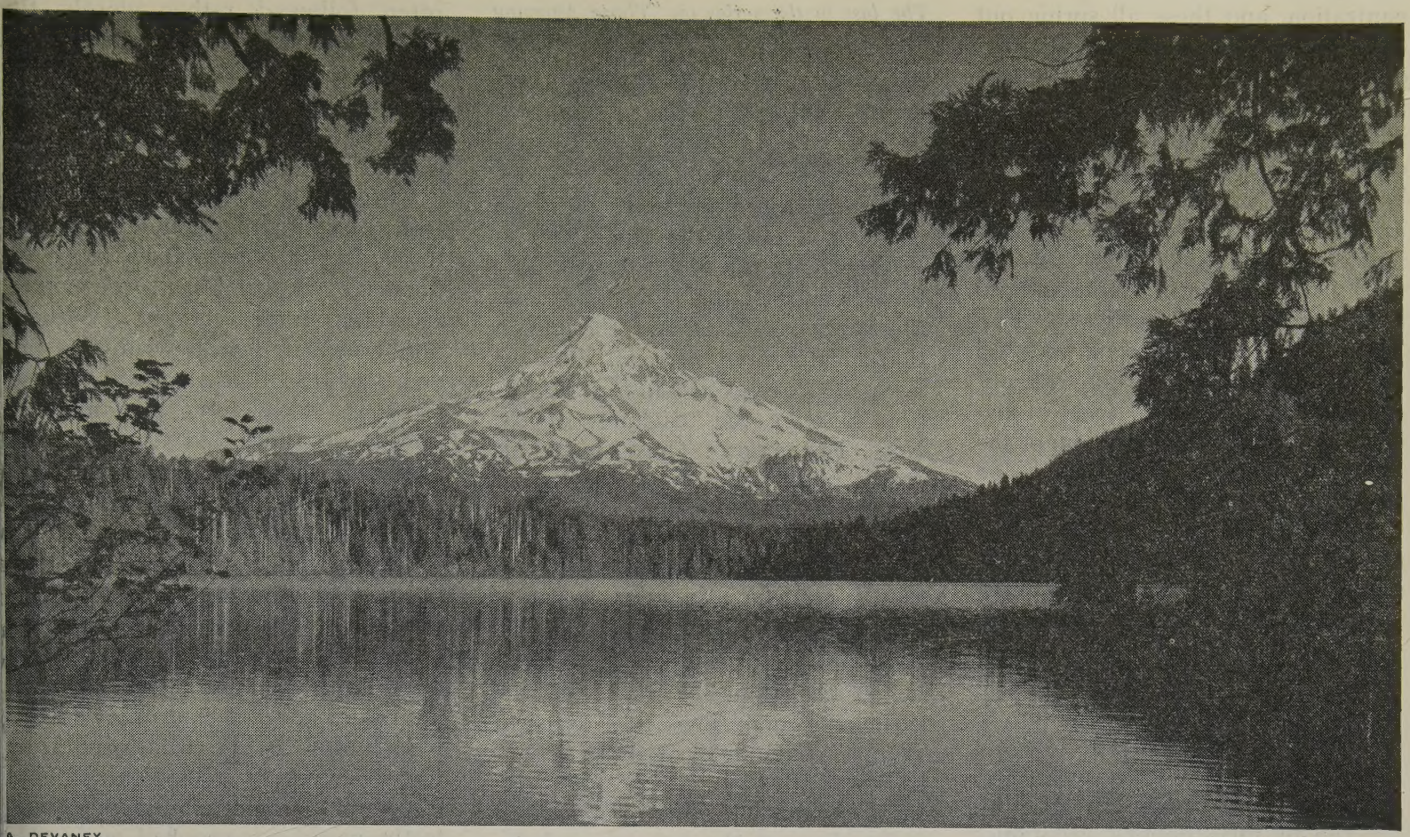
We are deeply concerned that our readers understand that the new magazine is to be an improvement over the old one in every way but one: the only advantage we surrender is the frequency of its publication. (And believe it or not, some readers have complained that the WEEKLY now comes so often that they cannot find time to read it as carefully as they want to do.)

Every present feature of the WEEKLY will be retained in the WITNESS: Editorials, articles, sermons, missionary reports, Sunday school lessons, meditations, youth interests, book reviews, world religious news, Bible studies, selections from the great devotional masterpieces now accessible to the average reader—in short, everything now appearing in the WEEKLY will be continued in the WITNESS. In addition you will have a larger, brighter, more attractive magazine, one you will read with greater pleasure and present to your friends with greater satisfaction.

Except for the name, the copy of the magazine you are now reading is a sample of the new one as it will appear after January 1, 1958. Colors will vary from one issue to the next and will when possible conform to the seasons.

Sunday, October 27, the annual Subscription Campaign opens in the churches throughout Canada and the United States. For the first time in many years *increased circulation will not mean increased financial loss, but the exact opposite.* The Society and our whole missionary enterprise will gain as new subscribers are added to the list.

May we count upon you?



A. DEVANEY

Mt. Hood, Oregon

The Church Must Not Conform

By A. W. TOZER

A STIMULATING little book of fairly recent date, written by a thoughtful observer of the religious scene, attempts to explain Christian sects and denominations as reflections of the social conditions out of which they sprang.

The idea is, if I understand the author's arguments correctly, that differences in doctrine and in forms of church government among various Christian bodies have resulted from different economic, political, racial and cultural patterns throughout Christendom.

According to this theory, a democratic state would tend to produce a democratic church, whereas under a political dictatorship the authoritarian form of government would naturally prevail within the Christian community; and in a highly cultured society ritualism would mark the worship of the church along with much rich symbolism and forms of external beauty.

Whether this conforms to historic fact I am not ready to say, though my limited knowledge of history would lead me to believe that this explanation is probably an accommodation of fact to theory and, while partly true, does not tell the whole story. One thing is certain, however; it is that wherever the Chrisitan religion differs from itself there will surely be found elements that are unscriptural and altogether without Biblical authority, and it is always those elements that divide the church against itself.

In whatever language they appear the Scriptures continue century after century to say the same thing to everyone. The Spirit that inspired the Christian revelation never differs from Himself, but remains from age to age the same. God works according to an eternal purpose which He purposed in Christ Jesus before the world began, and our Lord assures us that till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled. God's truth is the same wherever it is found and if the church conforms to the truth it will be the same church in doctrine and in practice throughout the entire world.

There are in the Christian religion three major elements: spiritual life, moral practice and community or-

ganization, and these all spring out of and follow New Testament doctrine; or more correctly, the first must and the others should. Life is and must necessarily be first. Life comes mysteriously to the soul that believes the truth. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And again, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive . . .)."

The message of the cross offers eternal life and the blessedness of the Holy Spirit indwelling the soul. These distinguish Christianity from every other religion; and it is significant that these distinguishing marks are of such a nature as to be wholly above and beyond the reach of man. They are altogether mysterious and divine and are unaffected by race, politics, economics or education. The life of God in the soul of a man is wholly independent of the social status of that man. In the Early Church the Spirit leaped across all artificial lines that separate men from each other and made of all believers a spiritual brotherhood. Jew and Gentile, rich and poor, Greek and barbarian were

The last in the series on "Those Amazing Methodists," by Dr. Tozer, will appear November 6, followed by "The Methodist Witness in the Wesley Hymns," by Bishop Roy H. Short.

all baptized into one body, of which Christ was and is the Head.

Along with the gift of eternal life, the entrance of the Holy Spirit into the believer's heart and the induction of the newborn soul into the Body of Christ comes instant obligation to obey the teachings of the New Testament. These teachings are so plain and so detailed that it is difficult to understand how they could appear different to persons living under different political systems or on different cultural levels. That they have so appeared cannot be denied; but always the reasons lie in the imperfect state of the believers composing the different groups. They permitted the unauthorized introduction of extrascriptural matter into their beliefs and suffered spiritual weakness and debility as a consequence.

Undoubtedly Christian groups have been influenced in their moral practices by the society in which they lived, but we should see it for what it is and not try to explain it away. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

That we Christians modify the moral teachings of Christ at our convenience to avoid the stigma of being thought different is a proof of our backsliding, and the shame of it will not be removed until we have repented and brought our lives completely under the discipline of Christ.

The third element in the Christian religion, that of church polity or the political organization of the religious community in worship and service, is subject to the pressures and influences of society to a greater degree than are the other two. A modern example of this is the Salvation Army, which is to all intents and purposes a Christian denomination imitating the military in its organization and nomenclature. Other examples may be found in the historic denominations which have often followed rather closely the organization of the state. That some may deny this and quote Scripture to justify their organizational pattern does not invalidate my statement.

Christianity does vary from itself from place to place and from time to time as it permits itself to be influenced by political, economic, racial or cultural factors. Without doubt neither I who write this nor you who read it can be said to have escaped completely the molding power of society. As Christians we are somewhat different from what we would have been had we lived in a different period of history.

I think we do well to admit this but we should not accept it as normal; and certainly we should not accept it as inevitable that we continue to be shaped by the world. Paul said, "Be not conformed to this world: but be ye transformed by the renewing of your mind." That we have to some extent conformed to the world is a proof of our weakness. We must begin at once to correct matters. By consecration, detachment, obedience and unceasing prayer we must escape the clutches of the world.

Pure Christianity, instead of being shaped by its environment, actually stands in sharp opposition to it, and where the power of God has been present over a sustained period the church has sometimes reversed the direction of things and exercised a purifying effect upon society. ◆ ◆ ◆

Worship

Frail as I am, with naught to offer Thee
Save love, and that my erring heart doth know
Springs only from Thy Spirit—Thou in me;
May I be crucified Thy love to show.

Unworthy, at Thy feet I prostrate fall
Nor can I understand Thy grace so pure
That takes a sinner, answering Thy call
And by Thy Spirit makes salvation sure.

Have mercy, Lord, nor look to feeble ways
By which I seek to love Thee, serve Thee here:
Ignore my pitiful and wandering days
Secure me in Thy love, and I'll not fear.

—Rustam Zal.

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God in Man

By JOHANNES TAULER

"Know ye that the kingdom of God is nigh at hand" (LUKE 21:31).

OUR Lord says here that the kingdom of God is nigh to us. Yea, the kingdom of God is in us; and Paul says that now is our salvation nearer to us than we believe.

Now ye ought to know first how the kingdom of God is nigh at hand; secondly, when the kingdom of God is nigh at hand.

Now we must give earnest heed to take note of all that is contained in these words, "The kingdom of God is nigh at hand." For if I were a king and did not know it I should be no king; but if I were fully convinced that I was a king and if all men deemed me so likewise and, further, if I knew that all men deemed me such, I should be a king and all the riches of the king would be mine. But if any of these three things were wanting, I could be no king.

In like manner does our blessedness depend upon our perceiving and knowing the Highest Good, which is God Himself. I have a power in my soul which enables me to perceive God: I am as certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself. It is a part of His very essence that He should be nigh and present to me. He is also nigh to a stone or a tree, but they do not know it. If a tree could know God and perceive His presence as the highest of the angels perceives it, the tree would be as blessed as the highest angel. And it is because man is capable of perceiving God and knowing how nigh God is to him that he is better off than a tree. And he is more blessed or less blessed in the same measure as he is aware of the presence of God. It is not because God is in him and so close to him and he hath God that he is blessed, but because he perceives God's presence and knows and loves Him; and such an one will feel that God's kingdom is nigh at hand.

Often when I meditate on the kingdom of God I cannot speak for the greatness thereof. For the kingdom of God, what is it but God Himself with all His riches? The kingdom of God is no small thing. If we think of all the worlds that God could create, that is not the kingdom of God. When the kingdom of God is manifested in a soul and she knows it, you need not to preach or to teach; for that soul is taught of God and assured of eternal life. He who knows and perceives how nigh God's kingdom is may say with Jacob: "Surely the Lord is in this place; and I knew it not."

God is alike near in all creatures. The wise man says: "God hath spread out His nets and snares over all creatures, so that he who desireth to perceive Him may find Him in every one of them."

A master has said, "He knoweth God aright who knoweth Him in all things alike." He who serveth God with fear, it is good; he who serveth Him with love, it is better; but he who in fear can love, that is best of all. That a man should have a life of quiet or rest in God is good; that a man should lead a painful life in patience is better; but that a man should have rest in a painful life is best of all. Whether a man walk out in the fields and say his prayers and feel God's presence, or whether he be in the church and feel God's presence, does he perceive Him any the better because he is in a place of rest? If he does, it comes from his own infirmity; the difference is not on God's side, for God is in all things and places alike and is ever alike ready to give Himself to us in so far as we are able to receive Him; and he knows God aright who sees Him in all things.

St. Bernard says: "Why does my eye perceive the heavens, and not my feet? Because my eye is more like the heavens than my feet." Thus, if my soul is to perceive God it must

Johannes Tauler was a German mystic of the fourteenth century. He was known as "the illuminated doctor" because of his spiritual perception.

be heavenly. Now what will bring the soul to see God in herself and know how nigh God is to her? Consider! The heavens cannot take any imprint from other things, neither can they, by any violence or force, be turned from their order. In like manner the soul that would know God must be so grounded and built up in Him that neither hope nor fear nor joy nor sorrow nor weal nor woe nor anything else can so move it as to force it from its place in Him.

The heavens are everywhere alike far from the earth: thus shall the soul be alike far from all earthly things, that she be not nearer to one than to another, but keep herself alike far from all, in joy and sorrow, in prosperity and adversity; for she must be utterly dead to all that is of the earth, earthly, and altogether raised above it.

The heavens are pure and bright, without a speck; they have nought to do with time or space; no bodies have a fixed place therein; neither are the heavens subject to time: their circuit is swift beyond belief; their course is without time, yet from their course cometh time.

Nothing hinders the soul so much in its knowledge of God as time and place. Time and place are parts, and God is one; therefore, if our soul is to know God, it must know Him above time and place; for God is neither this nor that, like these complex things around us, for God is one.

If the soul is to see, she must not look at the things that exist in time, for so long as she is looking at time and place or at the phenomena dependent thereon she can never perceive God Himself; just as, if mine eye is to perceive color, it must first be cleared of all tint in itself. If the soul is to know God she must have no fellowship with that which is nought. He who sees God knows that all creatures are nought; for when you compare one creature with another, it indeed appears beautiful and is somewhat, but when you compare it with God it is nothing.

I say more: if the soul is to know God she must forget herself and lose herself, for while she is looking at and thinking about herself she is not looking at or thinking about God. But when she loves herself in God and lets go of all things, then she finds herself again in God. When she comes to know God, then does she know to perfection in Him both herself and all the things from which she has separated herself. If I am truly to know the Highest Good, or the Eternal Goodness, I must know it in that wherein it is good, namely, in itself, not in those things in which it is only in part. If I am to know real Being, I must know it in that where it is self-existent, that is, in God.

In God alone is the true Divine Substance. In one man you have not all humanity, for one man is not all men; but in God the soul knows all humanity and all things in their Ideal, for she knows them in their Substance. When a man has been within a beautifully painted house, he knows much more about it than another who has never been inside it, and is able to tell much about it. So I am as certain as that I live and God lives that if the soul is to know God she must know Him above time and space; and such a soul knows God and knows how nigh God's kingdom is; that is, God with all His riches.

The masters have set forth many questions in the schools as to how it be possible for the soul to know God. It is not of God's severity that He requires much from man; it is of His great kindness that He will have the soul to open herself wider to be able to receive much, that He may bestow much upon her. Let no one think that it is hard to attain thereunto. Although it be found hard and is hard at first, as touching the forsaking and dying to all things, yet when one has reached this state no life can be easier or sweeter or fuller of pleasures; for God is right diligent to be with us at all seasons and to teach us, that He may bring us to Himself when we are like to go astray. None of us ever desired anything more ardently than God desires to bring men to the knowledge of Himself.

God is ever ready, but we are very unready; God is nigh to us but we are far from Him; God is within, we are without; God is at home, we are strangers. The prophet says: "God leadeth the righteous by a narrow path into a broad highway till they come unto a wide and open place"—that is, unto the true freedom of that spirit which hath become one spirit with God.

God help us to follow Him, that He may bring us unto Himself. *Amen.* ◆ ◆

Desire of God

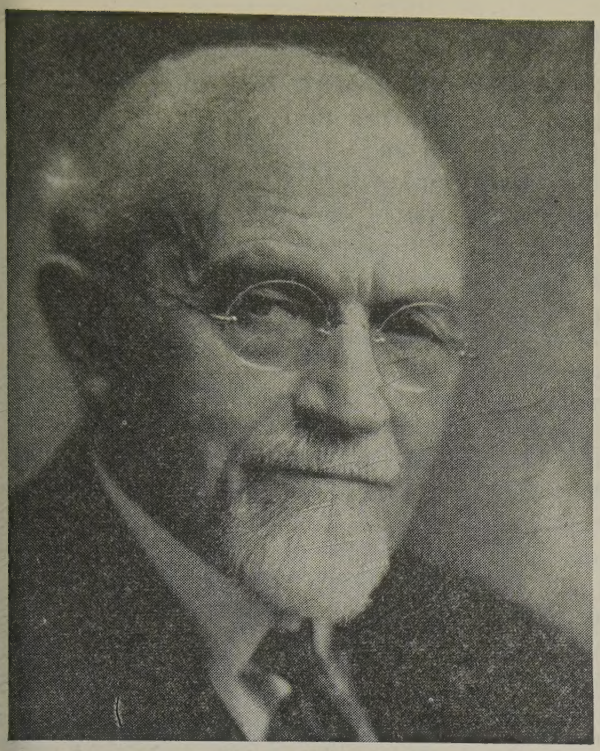
Is it hard to serve God, timid soul? Hast thou found
Gloomy forests, dark glens, mountain-tops on thy way?
All the hard would be easy, all the tangles unwound,
Wouldst thou only desire, as well as obey.

For the lack of desire is the ill of all ills;
Many thousands through it the dark pathway have trod,
The balsam, the wine of predestinate wills
Is a jubilant pining and longing for God.

Oh then wish more for God, burn more with desire,
Covet more the dear sight of His marvelous face;
Pray louder, pray longer, for the sweet gift of fire
To come down on thy heart with its whirlwinds of grace.

God loves to be longed for, He loves to be sought,
For He sought us Himself with such longing and love:
He died for desire of us, marvelous thought!
And He yearns for us now to be with Him above.

—F. W. Faber.



William T. MacArthur

William T. MacArthur

A "rare bird" in the work of the Lord

Second in a series **By DR. H. M. SHUMAN**

President-Emeritus, The Christian and Missionary Alliance

WHEN Rev. William T. MacArthur first became associated with him, Dr. A. B. Simpson remarked to his brethren, "I have found a rare bird." Certainly his unique characteristics justified the description.

Mr. MacArthur in his early ministry preached in Baptist churches in the Scranton Valley of eastern Pennsylvania. While in this area he came in contact with Alliance workers and became familiar with the writings of Dr. A. B. Simpson. The truth of Dr. Simpson's message appealed to him, and he responded to the light he received and gave himself to God in full consecration. Mr. MacArthur esteemed Dr. Simpson very highly and once remarked, "That man has an awful drag with God." He had witnessed some mighty things wrought in answer to Dr. Simpson's prayers, including the instantaneous healing from diphtheria of one of his own young sons.

William MacArthur was born in a Scottish home in New York on June 18, 1861. When eight days old he was baptized according to Scotch Covenanter rites. His mother died when he was seven years old. He then was taken into the home of his aunt, Mrs. William Telfer. Mr. MacArthur said that this was a strict and severely religious home and that his uncle's morning prayers "were notorious for their brevity" and his aunt's "were notorious for their length." Young MacArthur was required to commit ten verses of Scripture to memory each week.

After his surrender to God he still had some difficulty becoming established in the sanctified life. After one disappointing experience he prayed, "O Lord, I give myself fully to Thee. Take me at what I say today no matter what I may say tomorrow. Accept me at what I say now." Thus he endeavored to give finality to his step of faith. Of his outstanding spiritual experiences he wrote: "Two days in my life stand out with equal grandeur: the first that day in the potato patch on the old farm, and another on a street in the suburbs of a great city. The first experience brought the new birth, without which no man can see the kingdom. . . . The second day witnessed the beginning of a surrender which has been continuous for nearly forty years. It was the crisis which determined whether Christ or self should dominate the life."

Mr. MacArthur was very frank and direct in his message. In his ministry he especially emphasized what he called "practical righteousness." He was not satisfied with simply holding correct theological views about deeper truth; he believed that if we have everything in Christ we should have a heart experience as a result of such belief and that it would manifest itself in every part of our life. He found great delight in the truth of the Lord's return and believed that it should be preached in such a way as to foster spiritual life and advance the interests of missions.

He was carefree in the matter of money. I never knew him to show any concern about the remuneration he received for his services. For a considerable time he was accompanied in his services by a singing evangelist. He told the singer to count the money and to divide it between them, thus showing no apparent interest in the amount received.

It is likely that many people who knew Mr. MacArthur will remember some of the humorous anecdotes in his life. Yet with his sense of humor he was remarkably serious-minded. Often he had to hold himself in check during his preaching because he could convulse an audience by a change in the tone of his voice or the tilt of his head. Once when he was preaching in a convention at

Old Orchard Beach, Maine, the audience became hilarious. Mr. MacArthur tried to bring them under control by becoming very serious. He made an emphatic statement and then added, *"I mean it."* The audience took it simply as a part of his humor and exploded in laughter. Mr. MacArthur turned to Dr. Simpson and said, "Take the meeting," and sat down.

With his unique gifts he presented truth so clearly that his listeners could not fail to understand him. They became convicted, and many people sought the deeper life under his ministry. He was ever in search of more light on redemption truth and pressed forward on the trail for a closer walk with God.

He hated sham in any place but especially in religious work. He believed that many conversions were human, being brought about by the work of the evangelist or the Christian workers who "boxed people in" by logic and then told them that they must believe what God had said.

In one of his meetings a brother flattered him for his fine preaching. Mr. MacArthur could receive only a limited amount of such talk, and he could judge character well. He put his finger on the man's chest and asked, "Do I smell tobacco on you?" That ended the flattery.

Mr. MacArthur had several famous sermons. One was "The Philistines' Cows" (1 Sam. 4-6). The reader will recall that the Philistines had captured the Ark of the Lord in battle with the Israelites, but such judgment fell upon them that they felt they must get rid of it. Their priests advised them to take two cows that had never borne a yoke, separate them from their calves and hitch them to a new cart bearing the Ark. If the cows of their own accord took a certain road that led back to Beth-shemesh in Israel it would be proof that the judgments were the result of the presence of the Ark in their midst. To the amazement of all, the cows that had not been broken to the yoke worked like trained oxen and lowed for their calves as they went on the road to Beth-shemesh.

Because God was in the Ark, said Mr. MacArthur, the cows did two things contrary to nature: they worked willingly under the yoke and they left their calves. From this unusual incident he taught that the experience of crucifixion or death to the natural affections and desires is necessary in order to develop true spiritual life.

Another famous sermon was "The Turkey Story," a powerful presentation of the truth of restitution. This sermon resulted from his hearing a message by Rev. M. W. Knapp, of Cincinnati, delivered to a group of people who believed in heart holiness. The following is Mr. MacArthur's account of that meeting:

" 'Before leaving Cincinnati,' said Mr. Knapp, 'I met a young man on the street who said to me, "Mr. Knapp, here is a dollar. I was converted in your meeting two weeks ago, but I could find no peace because something came up before me continually. It was a turkey I had helped to steal from a farmer when I was a boy. I could not get to God until I promised to confess and send that farmer a dollar. The farmer wrote back and said he was very glad I had gotten salvation, but that he could not accept the dollar and asked me to take it back. I do not want it, and wish you would take it." '

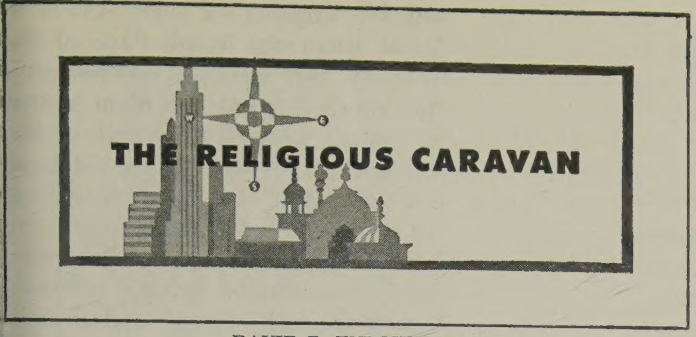
"Then Mr. Knapp said, 'Now I know you people, constituting the Cook County Holiness Association, have experienced the blessing of holiness, but have you paid for the turkey?' I remember how he pointed his finger at the congregation and with power said, 'It is the turkey I am talking about.' Then he would talk for another few minutes, ending with, 'But what about the turkey?' Every time he said 'turkey' it seemed I could actually see that congregation settling down a little further in the pews. I never pitied a congregation so much in my life. I had another engagement and could not remain, so I never knew the result of that day's preaching, but I know what the results have been wherever I have told that story.

"I preached once in a city in North Carolina where the average attendance was fourteen, and the offering for the pastor's support three dollars a week. He worked on the side to support his family. I told the turkey story, and God used it. At the close a splendid young Southern woman came up and in her beautiful Southern accent said to me, 'I have a fourteen-dollar-turkey to pay for in the morning.' I was afterward invited to her home, and she pointed to an electric chandelier. 'That is the "turkey," she said. 'I told the electrician I never ordered it, and he could take it out or leave it in, but he would never get a dollar from me. But that night the Lord said to me, "You pay for that chandelier," and I could not get peace until I promised to do so.'

"She was wonderfully blessed and worked at our altar services. She would say, 'Brother, be sure and pay for that turkey. Don't forget.' Oh, what blessing came to that city, and how happy the people were! Leaving there, I went to W—— S——, where a letter followed me telling of the wonderful prayer meeting the next week. There were sixty people present, and each person prayed twice and testified twice, and years afterward I received a most urgent request to return, the minister stating that the blessing that had come during my first visit was still apparent.

"At the close of another meeting the pastor of the church, a brilliant and promising man and much beloved by his people, came to the writer and confessed to having shot a wild turkey out of season. When we told him that he must confess to the authorities and pay the fine, he objected on the ground that they would only spend the money for drink. We told him that they would have to answer to God for their deeds, but that his responsibility would cease when the money left his hand. Nothing further was said, but within a very few months he had left the ministry and has never returned to it. This pastor did not repent. But wherever the message has been heeded great blessing has followed, both to individuals and to churches."

A "rare bird" indeed, yet an illustration of the power of the Holy Spirit to take men of diverse gifts and characteristics and, without violating their personality, use them to fulfill His purpose. ◆ ◆ ◆



DAVID R. ENLOW, Editor

AT HOME

"Lamplighters" invite newcomers to attend church: When families move into the Lakeview community on Chicago's North Side they can expect a friendly visit from the "Lamplighter." That's the person assigned to invite newcomers in the neighborhood to attend the church of their choice. Eight Protestant churches of six denominations have joined in this attempt to reach recently-settled residents who otherwise would remain adrift as a large and anonymous group. The churches are banded together in a group known as LAMP (Lakeview Associated Ministry of Protestants).

●

IVCF missionary conference scheduled: Missionary leaders from more than sixty boards will participate in the fifth triennial international missionary convention of the Inter-Varsity Christian Fellowship, to be held December 27 to 31 at the University of Illinois. Theme of the convention is "One Lord—One Church—One World." More than 2,000 students from the United States, Canada and overseas are expected to attend. The main speakers include four from the United States: Dr. Billy Graham; Dr. Harold J. Ockenga, of Boston's Park Street Church; Dr. Donald Grey Barnhouse, of Philadelphia, and Dr. Kenneth Strachan, general director of the Latin America Mission.

●

75,000 foreign visitors now in the U.S.A.: More than 75,000 foreign visitors are now temporarily residing in the United States, according to statistics compiled by International Students, Inc. In view of the fact that more than half of the people of the world live in lands that are closed to missionaries and visitors from all those countries are now in America, International Students, Inc., feels that the presence of these foreign students is of tremendous significance to Christians. "If God's people befriend them, love them and share Christ with them while they are here, it will mean the opening of closed lands to the gospel."

●

Southern Baptists name New York area director: Dr. Paul S. James, pastor of Tabernacle Baptist Church in Atlanta, Ga., for the past sixteen years, has been named director of Southern Baptist work in the Greater New York area. He was appointed by the Home Mission Board of the Southern Baptist Convention. Dr. James also will become pastor of the Southern Baptist Chapel group which meets at the 23rd Street YMCA in Manhattan and soon will be organized as the first Southern Baptist church in New York City.

●

Baptist Home Mission Societies name secretary: William H. Rhoades, of New York, a former attorney, was elected executive secretary of the American Baptist Home Mission Societies at a meeting of their board of managers in New York. He will administer the American Baptist mission program in the United States, Latin America, Alaska and Hawaii. Some 1,000 missionaries and Christian workers are maintained in these areas.

ABROAD

Brussels exhibition will have display: As a result of the diligence of Belgium's tiny Protestant minority, Protestantism will be represented at the Brussels Universal and International Exhibition, April 17 to October 19, 1958. (Of Belgium's eight and a half million population only 75,000 are Protestants.)

●

Archaeologists find Biblical Pool of Gibeon: A Biblical well about 2,500 years old, known as the Pool of Gibeon, flows once again following its excavation by an American archaeological expedition in the Holy Land. Discovery of the well was announced in Philadelphia by the University Museum of the University of Pennsylvania, a cosponsor of the expedition with the Church Divinity School of the Pacific, Berkeley, Calif.

THE PRESS

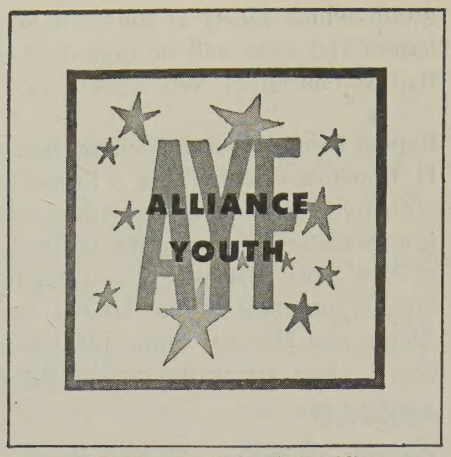
Canadian Anglicans plan tabloid newspaper: *The Canadian Churchman,* official magazine of the Anglican Church of Canada for the past eighty-six years, is to be replaced next February by a tabloid-type monthly newspaper, as yet unnamed. The change was approved by unanimous vote of the General Synod's executive council at its annual meeting in Brandon, Man. The plan previously had been endorsed by the House of Bishops at a meeting in Winnipeg, Man.

●

League gives Gospels to German servicemen: Some 50,000 Gospels and 5,000 New Testaments have been distributed to Protestant members of West Germany's Armed Forces by the Pocket Testament League, it was announced in New York. Alfred Kunz, the League's international director, said Gospels will be supplied to all those desiring them among West Germany's new military forces which are expected to number 500,000 men.

SIGNS OF THE TIMES

Liquor expenditures triple religious contributions: Americans spent three times as much on alcoholic beverages last year as they contributed to churches, religious bodies and welfare organizations, the Methodist Board of Temperance reported in Washington, D. C. It gave Department of Commerce figures showing that $10,500,000,000 was spent for liquor in 1956. The amount given for religious and welfare activities was $3,746,000,000.



WELDON B. BLACKFORD, Editor

Every AYFer a Youth Page Reader

A group of the college men were informally sprawled out on the sofas and chairs of the men's lounge of the Simpson Bible College when I came through the room on my way to bed. I could not resist the impulse to stop and join them for a few moments; they seemed to be in the mood for an old-fashioned "bull" session.

My friend Bob, whom I had met a few days previously, sat across the room. He was a natural for getting a good discussion started. My presence in the group soon diverted the conversation to the subject of the AYF. I proceeded to toss the following provoking question to my friend Bob: "Say, Bob, I'll wager you never read the Youth Page of THE ALLIANCE WEEKLY. Every good AYFer should read the youth page of the WEEKLY."

"I sure don't," was the terse reply. "I suppose I haven't read the Youth Page for over two years." "Do you ever read THE ALLIANCE WEEKLY?" I continued. "I sure do," was the answer. "What do you read in the WEEKLY?" I asked. "I only read the page that tells what missionaries are arriving and which are leaving," he answered; "I don't have time to read anything else."

At this point the tempo of the discussion began to rise. "I'll wager," said he, "that very few in this group read the Youth Page." He then proceeded to ask everyone in the room as to whether or not they read the page. Others who went through the room on their way to retire were asked the same question. Bob was desperately trying to prove that he wasn't the only one not reading the Youth Page.

Then came the volume of discussion centering on these questions: Why should AYFers read the page? Why don't they read it? What would make you want to read it? The group finally disbanded at midnight, still good friends and stimulated by the discussion. All of them were supporters of the AYF program and most of them read the Youth Page. I suspect Bob will be reading the WEEKLY's Youth Page after that night's experience.

How many of the AYFers in your church read the Youth Page of THE ALLIANCE WEEKLY? How many AYFers in your church have access to an ALLIANCE WEEKLY?

The Youth Page is a means whereby AYFers are kept up to date on what is happening in the National AYF Program. All the programs and special releases from the National Youth Office are introduced and announced in the Youth Page of the WEEKLY.

The Youth Page is a means whereby AYFers are kept informed on what is happening in the district and local areas of the AYF throughout the United States, Canada, Puerto Rico and Mexico.

The Youth Page is intended to supply spiritual inspiration and information on subjects pertinent to the needs of young people.

These are just a few of the reasons why your National Youth Office is anxious for every AYFer to know about the Youth Page of the WEEKLY and read it. We feel that the Youth Page is the main source of contact with all the youth of our fellowship. We do not as yet have a national AYF magazine; therefore we urge every AYFer to follow the Youth Page as the contact for spiritual inspiration and general information of the AYF at home and abroad.

Now is the time for every AYFer to promote subscriptions to THE ALLIANCE WEEKLY in their church and fellowship, for this is the beginning of the Subscription Campaign in our churches. Let's see to it that every Alliance home subscribes to the WEEKLY. Let's do our best to get subscriptions into the homes of those AYFers whose families are not Christians. In short, let's endeavor to bring THE ALLIANCE WEEKLY in contact with every AYFer and emphasize the importance of every AYFer being a WEEKLY Youth Page reader.

Here's an Idea!

The AYF in the Alliance church in South Side Chicago, Illinois, has a good idea for stirring up missionary interest and programs in the AYF.

They divided their membership into missionary teams, representing all the fields of The Christian and Missionary Alliance. Each team is assigned a bulletin board upon which they display interesting information of the field they represent. The boards are identical in design and are placed around the walls of their AYF room. Each team posts a map of their field and the pictures of missionaries serving in their area. Ribbons are tacked from the pictures to the various places on the map where these missionaries are serving. Each team presents a report of a recent interest feature in their field at the monthly AYF missionary program.

AYF Guide

Bible reading plan for school days

OCTOBER 28–NOVEMBER 1

Monday	Genesis 5
Tuesday	Psalm 5
Wednesday	Luke 1:39-56
Thursday	Psalm 50
Friday	Acts 4:1-12

Fruit Among Moslems

By REV. JAMES JOHNSON, *Philippine Islands*

Can a Moslem be converted from Islam to Christ? Yes, but there are few converts because their religion has a tenacious hold upon them. They are reluctant to hear the Word of God concerning Christ and their hearts are hard. That is the situation not only here in the Philippines but throughout the world. But we thank the Lord that some Moros, as the Moslems in the Philippines are called, have become followers of Christ.

About thirty-five miles west of the island of Jolo is the Pangutaran group, consisting of a main island approximately fifteen miles long by about five miles wide, plus a series of much smaller islands. In the northern section of Pangutaran the Moros have been very hostile to the missionary and his message of Christ. However, at the southern end of the island there has been a spirit of friendliness and interest in the Word of God.

About six years ago a *datu* (chief) took an active interest in Christianity and invited the missionary and national worker to come and teach the way of Christ. Services were held in the *datu's* home whenever the missionary came on his periodic trips. This *datu* wanted a worker to be stationed on his plantation, but no one was sent because there were not enough laborers to fill the requests of those who wanted a teacher. Four years went by and still there was no worker and as a result the interest of the *datu* waned and he became active in Islam again. Within the past year this chief has reopened his home to Christian services. He now professes to be a Christian and has publicly testified that Mohammed did not satisfy his heart but that Christ does. Furthermore, seven others in the same community have become followers of Christ.

During the period that the *datu* apparently renewed his Islamic faith, Rev. H. E. Lang and Rev. Florentino de Jesus traveled on the Mission launch, "The Truth," to another village on Pangutaran several miles from the *datu's* home. A group of about twenty Moslems gathered in a home for a service and when Mr. de Jesus gave the invitation seven people raised their hands. This was the first time in Sulu that a group of Moros had publicly indicated that they wanted to become Christians. When Mr. de Jesus saw all the raised hands he thought that the people did not understand the nature of the invitation. He therefore explained again that becoming a Christian would mean a break with Islam. He then asked them to come and kneel with him in prayer if they really wanted to become Christians. All those who had raised their hands came, prayed and publicly proclaimed their faith in Christ.

The next morning before the launch sailed another service was held on the seashore. When the invitation was thoroughly explained six more Moslems stepped out acknowledging Christ. More recently (August) another Moro was saved in this same community. The Christians in this locality are growing slowly in the Christian life because there is still no worker available to help them.

We praise the Lord for these who have come out of the darkness of Islam into the light that is in Christ, but pray that a worker may be sent to them. Pray also that they may be faithful to God through the severe persecutions which they face.

A Triumphant Testimony in Colombia

By REV. O. E. LANGELOH

Twenty-five years ago I made my first visit to Betania, situated in the central Andean mountains. I had been invited to visit that area by the Indian authorities of the region, who had come to listen to the gospel.

I'll not forget the enthusiastic welcome they gave me on that first visit among them, nor the interest they had in leading their fellow men to know Christ as Saviour. Among the believers was the Indian governor, whose fervent zeal to be of help to his people has been proven through the years. This visit resulted in the opening of that district to the gospel. Men and women were saved. The owner of a large house that was being built offered it for services and for school. A large congregation was gathered and practically all the people of the region became evan-

Rev. and Mrs. O. E. Langeloh (rear) and other workers at the Paez convention

gelicals. The enemies of the gospel did all in their power to curtail the progress, but the Lord undertook and through the faithful witnessing of the local people the work has been sustained and has prospered throughout the years.

At the beginning of the violence which has caused so much damage to the church in Colombia, the building which had been used for meetings and as a schoolhouse was burned to the ground by enemies. Since that time the believers have had to hold their meetings in the home of the Indian worker of that district.

This year the Paez Indian convention was scheduled to be held in Betania. There were several reasons for this, one of them being that the people had constructed a new chapel with four additional rooms providing a primary school and lodging for the workers visiting that area. The chapel will easily accommodate three hundred people. It is well constructed and was designed by the Indians themselves. They did a large share of the work under the direction of the former Indian governor. About a year ago he died. At a service held in his memory many of the Indians rededicated their lives to Christ. A large offering was received and it will help pay the expense of laying a wood floor in the auditorium, which at present has a dirt floor. It was wonderful to see the spirit of giving that was manifested. After all the expenses were paid and they had given money for the work of the district, they still gave of their own accord on the morning of our leaving, in loving memory of their former governor.

The new chapel built by the Indian believers at Betania, high in the Andes

These Indian conventions were begun several years ago. In the beginning a little financial help was given, but now all the responsibility is assumed by the Indians themselves.

Some four hundred and fifty persons attended the convention, which lasted three days and four nights. Special services were held for the children and also for the women. Meetings for the young people were also held in addition to the regular services. The Spirit of the Lord was manifest and people came forward to confess their failures and by faith receive the Holy Spirit. They want to live victorious Christian lives. Sixty-four Indians made a profession of faith in Christ as their personal Saviour for the first time. Thirty-four believers followed the Lord in baptism, among them a number of elderly people who had hesitated to take this step before. Over ninety believers partook of the Lord's Supper. At healing services many were anointed with oil, believing that God would bring deliverance.

The workers felt that the Lord had been present in the convention and they commended these "little ones" to Him who has promised to keep them from falling. Brethren, remember them and also others who will be hearing and accepting the Saviour in these months of special evangelism on this field.

Some 450 persons, including many young people, attended the convention

Two-hearted Doubt

In scores of languages, as widely separate as Yipounou of West Africa and the Kekchi of Guatemala, *doubt* is spoken of as having "two hearts." So often we regard doubt as a kind of strange, indefinable uncertainty—a groping about in the darkness of conflicting thoughts. We are somewhat closer to the Chol Indians of southern Mexico, who speak of doubt as "whirling words in one heart," for doubts seem to press in from every direction and there are apparently no plain roads to certainty. But if we take the time to study our doubts, we usually discover that we have "two hearts"—one which says yes and another no, one which prompts us to go forward and another which holds us back, one which urges us to love and another to hate. The answer to doubt is finding the path of the single heart.—American Bible Society.

Why Do the Wodas Sing?

An unreached tribe in our area of New Guinea must receive the gospel witness

By REV. GORDON F. LARSON

OUR missionaries heard about the Woda tribe soon after they occupied the Wissel Lakes region among the Kapaukus (1939). After the war Rev. K. E. Troutman and Rev. E. H. Hickelson made survey trips into Woda country. Few in number but distinct from other tribes in customs and language, these people occupy three major areas in our New Guinea field—the Mbeamo, Heganagai and Lower Kemandoga valleys. Each of these areas lies roughly between the tribal holdings of the Kapaukus and Monis. Theirs is a land of rushing rivers, high mountain ranges and tortuous jungle trails. Their villages are relatively small and far between, but the total Woda population is estimated to be from five thousand to ten thousand persons.

About half the people in the Woda area regard themselves as Moni by tribe but speak the Woda language. These are also friendlier than the others. When we arrived at Homejo, our Moni station, in 1953, we were burdened with responsibility for the Wodas, for we discovered among the Monis some people who spoke the Woda language. Most of these were women who had been taken in marriage. Immediately we assumed the task of reducing this language to writing, but could not concentrate upon it until 1955. We learned through explorations that our Moni station was only three or four hours' hike from the edge of Woda territory. On frequent week-end trips when I was accompanied by the family and on longer trips which I made alone we found these people generally friendly and hospitable toward us. But still they were cautious about our coming to live among them.

On my first long trek the villagers at one place were an exception to the rule. They were decidedly hostile. A worker from Indonesia, Franz Titaheleu, was with me. We had eleven Moni and Kapauku carriers. The Woda people may have been frightened at seeing so many strangers, one of them a white man. They hissed, "Tss! Tss! Tss! Leave our village! Don't you enter our area. You stink. You are evil spirits. Get going quick!"

Although we had traveled nearly two days over mountainous jungle trails and through the rushing waters of the Kemabu River, there was nothing to do but turn back and await another opportunity. Some of our carriers would have stayed with us had we pushed on, but most of them were unwilling. They were fearful of the many evil spirits and strange diseases which they suppose infest this region.

A Woda chief of the Upper Mbeamo Valley decorated for special dancing ceremony

G. LARSON

In the spring of 1955 a whooping cough epidemic raged from one valley to the next, claiming the lives of young children by the hundreds. Misunderstanding on the part of grieving parents resulted in antagonism and hatred toward the missionaries. At that time several of us visited a Woda village about one day's walk from Homejo. A pig feast was in progress. Each evening on a spring pole dance floor they would yodel, sing, whoop and yell. The noise (or music) seemed to increase as they danced on into the night.

One evening our hosts invited us to join them in a discussion. There we were wedged among dancers with their sweaty bodies and mothers with crying babies on their backs. At first the chattering of a hundred voices prevented our hearing distinctly what anyone was saying. Finally a chief commanded silence and invited us to explain our reason for being there. This we did briefly. Then the chief responded as follows: "We are friends of the white man, but you know all have said he has eaten our babies." "But have you not always known disease?" answered our Moni teacher through an interpreter. "If you wish to kill the missionary, first throw away the axes, the beads and the knives you have received from him." After the discussion the people resumed their dancing and we returned to our tents. This was the beginning of a renewed friendliness on the part of the Woda people near the Homejo area.

Life among the Wodas is centered around the pig feast and dancing of the sort partially described above. Some six to ten months before a feast the Wodas build a dance house.

Besides the spring pole dance floor, some twenty feet in diameter, they also build a hallway and two rooms adjoining the dance house in which resting dancers and onlookers can smoke or eat sweet potatoes.

They dance every night. As the days for the feast approach they prolong the dancing further into the night and the tension becomes more pronounced. All this time the women are raising pigs and growing taro for the feast and the men are preparing to marry off their eligible daughters. There always seem to be plenty of prospective suitors. Cowrie shells, axes and beads normally make up the purchase price. Feast days are also the period when debts are settled. These matters are accompanied with much wrangling.

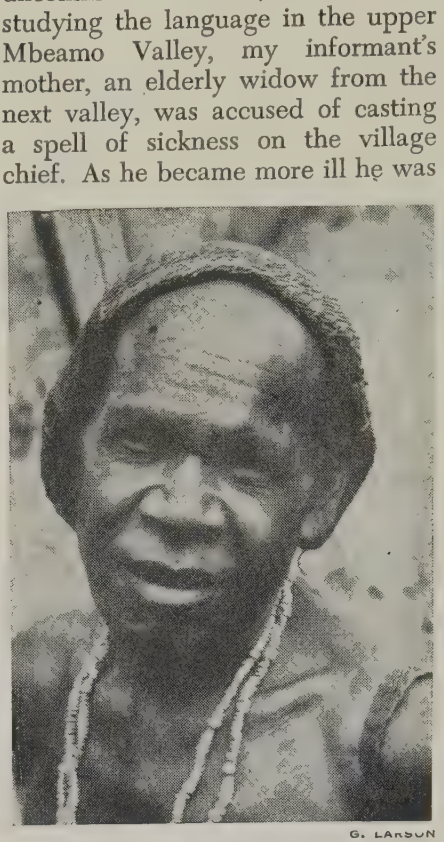
When a feast is over, the village chief who sponsored it has gained a name for himself. Has he not made it possible for many men to acquire additional wives? These festivities are the nearest thing to paradise, so the Wodas believe.

Why do the Woda tribesmen dance and sing? Their songs are of nature—the trees, birds, mountains and rivers. "We sing of these," they say, "to reconcile and restore our natural surroundings, both evil and good, so that they will have favorable relations with our community."

Woda houses are rectangular with peaked roofs. Each village has one to three houses for men and three to twenty houses for women. The Woda man is a trader, a fighter and a builder. His wives tend the gardens of sweet potatoes, taro, squash, sugar cane, spinach and beans. They also gather firewood and care for the children. A Woda's wives are his main source of wealth and chieftainship. A second or third wife will increase his gardens which in turn feed more pigs. Each wife adds to the number of his offspring and they ultimately bring more cowrie shells to his door.

Taboos, superstition, black magic, sorcery and perhaps fetish worship exist in many forms. The pig is the Woda's chief means of appeasing the evil spirits which he believes inhabit his community. He sacrifices a pig when someone in the family dies or is sick and in times of famine or other distress. "The soul of the pig is eaten by the spirit to satisfy his desire to destroy and we eat the meat," explains the Woda.

A kind of witchcraft also is not uncommon. In 1956, when I was studying the language in the upper Mbeamo Valley, my informant's mother, an elderly widow from the next valley, was accused of casting a spell of sickness on the village chief. As he became more ill he was more violent in his accusation. Finally he demanded that she return to her home village. Bewildered and confused, this grandmother became a victim of superstition. She wandered for three or four nights through the forest in a cold rain and died of exposure. The people all said the grandmother was smitten by an evil spirit.



G. LARSON

This Woda chief, who has invited the missionary to come and build in his area, is perhaps the most interested in the gospel of all the Wodas known to the missionary

At present some four or five Moni students who speak the Woda language as their mother tongue are attending our Homejo school. A number of Woda village chiefs have asked for the missionary to come. At least one missionary couple is needed for immediate occupation. Who will go and when will the Woda hear with understanding the Word of God? When will the "Tss! Tss! Tss!" be turned into a song of praise to the Saviour and the Woda dance floor be replaced by a house of worship?

The Woda tribe is our responsibility. Their geographical location and social relationship with the Kapauku and Moni tribes put the Wodas in our way. As they hear the gospel they will exchange their vague concept of a materialistic paradise represented by a pig feast and dance floor for the joy of salvation. No longer will a Woda grandmother need to live in dread of a lonely death in the jungle. The news of a home in heaven prepared for those who trust in Christ is bound to change all this.

Radiant with the Joy of Christ

By MISS R. MABEL FRANCIS, *Japan*

A Japanese lady and her husband who had acquired a fortune in Formosa, were repatriated to Japan where they arrived empty-handed. They settled on a tiny farm up in the country. She had never heard of Jesus, but her niece, who is a consecrated Christian, led her to the Lord. Then she became hungry for the Holy Spirit. For some two years the searching light of God did its work in her soul and finally she came through to a glorious victory and was baptized with the Holy Spirit.

I had not seen her for some time until I went to her neighborhood this spring. She was overflowing with joy! She said, "I just can't keep from telling the people around me about Jesus. My neighbors beg to me to let them come to my house to hear about Him. We now have a meeting once a week when the women gather. I am just amazed myself at the things God teaches me to say to them." Her face was radiant with the joy of the indwelling presence of Jesus. Her husband sees the great change in her and is also seeking the Lord.

It proves again that when the retiring Japanese women are filled with the Spirit any and all of them will become just such shining witnesses.

Special Prayer Request

Special prayer is requested for Mr. *Donald A. Fairley,* of Gabon. She has been ill for some time and is very weak, requiring heart stimulants. Both Mr. and Mrs. Fairley believe that she should remain on the field but request prevailing prayer for deliverance.

Luther on Vocation, by Gustaf Wingren, translated by Carl C. Rasmussen. Muhlenberg Press, Philadelphia, Pa. 256 pages, $3.50.

A scholarly volume by one of Sweden's leading theologians in which he integrates Luther's statements about vocation with his basic theology. Summary: "Vocation belongs to man's situation before the resurrection, where there are two kingdoms, earth and heaven, two contending powers, God and the devil, and two antagonistic components in man, the old man and the new, related to the constant battle for man." In this life, according to Luther, there is inevitable contradiction: "We live on earth under the law, even while we believe the gospel. We are always confronted by an unconquered devil, even while we believe in God's victory through Christ. And we still have the old man in us, even while we believe we are the children of God." The solution to the conflict and the contradiction is eschatological; death will take care of the old man, the devil will be conquered at Christ's coming, the sway of the law will be succeeded by Christ's heavenly kingdom.

The book would be helpful to scholars for historical data but of questionable value to the ordinary Christian in his battle of overcoming the world by faith. —S. A. Witmer.

The World's Collision, by Charles E. Pont. W. A. Wilde Company, Boston, Mass. 298 pages, $3.50.

The jacket cover of this book states that the author is a remarkably lively man, and the book bears out the claim. Artist, book illustrator, evangelist and writer, Charles E. Pont has read and studied widely.

This book on the events of our times in the light of the prophetic Scriptures is constructively different from numbers of similar works: it gives documented quotations from many sources and authorities. It even gives generous quotes from primary sources. For example, the full text of the Preliminary Draft of the World Constitution is given.

The author first discusses the concept of one world and gives this summary: "The one world idea is growing and spreading. Man seems determined to bring about the era of peace—his utopia. Believing that this movement is not of God but of the 'unseen mentality,' we reject it as the road to peace and suspect it as the road to chaos, war, and darkness, and that apart from the grace of God it could very easily lead to the end of the United States."

The next discussion is on the peril and destructiveness of atomic war. Our present "fire-makers and heat-producers" are considered in the light of prophecy. There follow discussions on Israel, Russia, Roman Catholicism, religious apostasy and Communism. The author accepts the seven-year tribulation view beginning with the translation of the saints and ending with the revelation of Christ to save Israel and to judge the nations. On many points of prophetic fulfillment he is quite dogmatic but some statements are qualified and some alternatives are given. The close becomes somewhat complex as the author attempts to fit into chronological order all of the different forces that he sees converging on Palestine: a great Red confederacy of nations, another group identified as Soviet Gog, an allied force of Moslem- and English-speaking nations, the Roman Prince who will have absorbed the Ten Kings and annihilated the Vatican.

The book is stimulating, even if one does not fully agree with the author. —S. A. Witmer.

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Chicago 3, Ill.

The Book of Revelation, a new translation of the Apocalypse, by J. B. Phillips. The Macmillan Company, New York, N. Y. 48 pages, $2.00.

Those who have found value in *Letters to Young Churches*, *The Gospels in Modern English* and *The Young Church in Action* will probably want to have as well the last book of the New Testament by Dr. Phillips. He describes his working method as using "imaginative insight, a little expansion, and occasionally a little paraphrase" to turn the Greek text into modern English. It is well for readers to remember that his are not literal translations, and to compare this text with other more exact translations.

As Phillips himself says, those who expect that a reading of this translation would explain the mysteries of the Revelation are bound to be disappointed. The Book of Revelation is not obscure because of grammar but because it was written to be a mystery, to be revealed by the Holy Spirit to those who seek truth, and in His own time. This version does remove some archaic expressions, but for one reader at least it was a little disconcerting to find that "the Beast" had become merely "the Animal."—Helen Sigrist.

All Ye That Labor, an essay on Christianity, Communism and the Problem of Evil, by Lester De Koster. Wm. B. Eerdmans Publishing Co. (1956), Grand Rapids, Mich. 123 pages, $1.50.

This is an honest effort to appraise Marxism, including its philosophical basis of dialectic materialism, and its economic theory of surplus value, from a Christian point of view. The author has discovered the fundamental fallacy of Communism—that it is man's nature that creates his social systems with all their resulting evils, and not the reverse, as Communists teach.—Helen Sigrist.

Books in Brief

Victorious Praying, by Alan Redpath. Fleming H. Revell Company, Westwood, N. J. 151 pages, $2.00.

The Lord's Prayer is here discussed phrase by phrase and related to our worship and service to God. The secrets of victorious prayer are faith and obedience. Alan Redpath asks many searching questions, pointing out how our pride, doubt and disobedience make it impossible for God to answer us as He would delight to do.

Christian: Commit Yourself! by Paul S. Rees. Fleming H. Revell Company, Westwood, N. J. 158 pages, $2.00.

Christian commitment, the author tells new Christians and indifferent Christians, involves the whole of life. He writes of the Christian in relation to prayer, reading the Bible, giving and witnessing, pointing out that if Christ owns the whole of us He owns also our money, our time, our energy, our talents.

Twelve Great Questions About Christ, by Clarence E. Macartney. Baker Book House (1956), Grand Rapids, Mich. 221 pages, $2.50.

This is a reprint of a book first published in 1923, giving answers to questions on the person and work of Christ from the conservative viewpoint. Dr. Macartney's points are well made and convincing.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. H. S. Dutton and children, Thomas, Mary and Peter, sailed from San Francisco on October 1, returning to Viet Nam for their fourth term of service. They will be opening up a new station in the populous area along the coast of old Annam, in the city of Quang Ngai, midway between Tourane and Quinhon. This section of the coast was a stronghold of Communism for the past decade and has only been liberated for two years.

On Furlough

Miss Irene Ficke, R. N., arrived in New York October 4, having completed her second term in the Gabon, Africa. She has been stationed at Koula-Moutou, working among the Bandjavi Tribe.

Mr. and Mrs. John C. Hoagland and son, Ross, arrived on the West Coast the latter part of September on emergency furlough from Japan because of Mr. Hoagland's health. They went to the field in September, 1956.

Miss Dorothy Moos arrived in Spokane, Wash., the week of September 20 on emergency furlough from Tribes of Viet Nam because of her health. Miss Moos was stationed at the leprosarium in Banméthuot.

The New Generation

To *Rev. and Mrs. C. H. Dyke,* India, a daughter, Elaine Margaret, on August 25.

To *Rev. and Mrs. J. F. Derr,* India, a daughter, Heather Lee, on September 12.

To *Rev. and Mrs. James B. Harr,* Nyack Missionary College, Nyack, N. Y., a son, David Kiel, on September 13.

To *Rev. and Mrs. Robert H. Marshall,* Sidney, N. Y., a son, Richard Lee, on September 6.

To *Mr. and Mrs. Paul Everett Poe,* Onalaska, Wash., a son, Timothy Roy, on August 31.

New England Laymen Form LCMA

Forty-six laymen from churches in the New England District met at Camp Hebron, Attleboro, Mass., on Friday and Saturday, September 6 and 7, for their first annual conference.

Mr. Al Nanfelt, Middleboro, Mass., and Mr. John A. Wright, of Detroit, Mich., were the principal speakers on Friday evening.

Messages on the layman and his relation to his church, his district and his society were brought by Rev. Richard Bailey and Mr. Charles Farah, of Brockton, Mass., and Rev. Ernest J. Bailey, District Superintendent.

Officers elected were Claus V. Swanson, Jr., Providence, R. I., president; Roger W. Lenehan, Lonsdale, R. I., vice-president; R. E. Buck, Newton Center, Mass., secretary, and Charles Farah, treasurer.

South Atlantic District Meets

The Alliance Tabernacle at Portsmouth, Va., was host to the District and Prayer Conference of the South Atlantic District September 9 to 12, with a good representation of official workers present. Rev. H. E. Nelson, Home Secretary, was the representative of the Board of Managers and also ministered in the evening public services.

One of the high lights of the conference was a farewell banquet held in honor of Rev. R. L. Staley, retiring after serving as superintendent for eighteen years. Rev. T. Perry Brannon, of Chattanooga, Tenn., was in charge. Mr. and Mrs. Staley were presented with a purse from District workers and churches.

Reports read indicated much progress in finance and extension work during the past year and resolutions adopted point toward continued mo ing forward. Results of the electi were as follows: District Superinten ent, Rev. John W. Dittmar; secreta Rev. Chester Damron; treasurer, Re Charles Wisser; executive committ members, Rev. Andrew V. Berkn Rev. Walter M. Caston, Rev. H. Williams, Rev. W. B. Bedford, M Brannon and Rev. Clifford E. Harro trustees, Messrs. Dittmar, Williams a Wisser; Sunday school secretary, M Berkner; youth secretary, Mr. Harro Sunday school and youth committe the two secretaries and Rev. C. G land Powell, Rev. Joseph Nelson a Rev. William T. Payne; president ladies' missionary prayer bands, M Eric O. Murray; vice-president, M R. H. Yates.

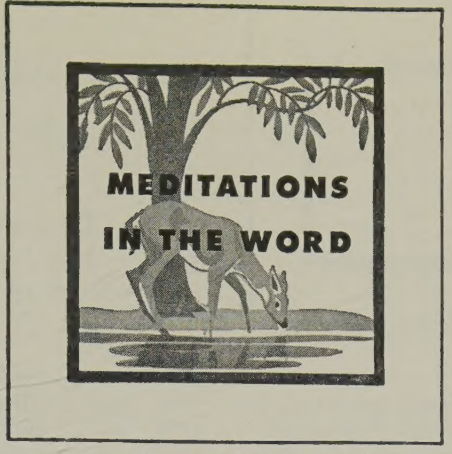
The delegates voted to move t District headquarters to Charlott N. C., where a new District parsona and office will be built.

Oklahoma Church Experiences Revival

Revival services held from August 2 to September 1 in The Christian an Missionary Alliance Church, Bartle ville, Okla., by Rev. Joel Winkl proved to be a genuine time of spir ual quickening. Individuals were save one backslider repented, and seve testified of physical healing.

On Labor Day twenty-four perso from the church attended the AY rally at Oklahoma City, where M Winkler ministered through the da There also some met God for salvati and many received spiritual help.

Rev. and Mrs. Harold S. Dutton and family, Viet Nam



Compiled by EDITH M. BEYERLE

Sunday

READING—Matthew 19:23-30.
TEXT—*"Many that are first shall be last; and the last shall be first"* (verse 30).

The measure of our eternal reward is determined by the spirit of self-sacrifice. . . . The word "regeneration" here (v. 28) is in the Greek *palingenesis,* which means the new creation. It describes the coming age when the Lord Jesus will return and set up His kingdom. Then He tells His disciples the rewards of that kingdom will be determined by the sacrifice of His servants. It is not so much what we have done as the spirit of love and sacrifice that has prompted our deeds and sufferings. But in the closing sentence, . . . "Many that are first shall be last; and the last shall be first," the Lord implies that there will be much surprise and disappointment when the testing time shall reveal the real spirit of every heart. And many that have seemed to be truly unselfish may find that their seeming sacrifices were prompted after all by some form of selfishness.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Hosea 2:14-23.
TEXT—*"I will betroth thee unto me for ever"* (verse 19).

There is a necessity of advancing in the way to the kingdom of God, of the contempt of the world, of denying ourself and bearing of our Lord's cross, which is no less needful for us than our daily food. And among many marks that we are on this journey and under sail toward heaven, this is one, when the love of God so filleth our hearts that we forget to love and care not much for the having or wanting of other things; as one extreme heat burneth out another. By this, . . . ye know ye have betrothed your soul in marriage to Christ, when ye do but small reckoning of all other suitors or wooers and when ye can (having little in hand, but much in hope) live as a young heir, during the time of his nonage and minority, being content to be as hardly handled and under as precise a reckoning as servants, because his hope is upon the inheritance.—SAMUEL RUTHERFORD.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Psalm 92.
TEXT—*"It is a good thing to give thanks unto the Lord"* (verse 1).

Can you thank God for all things? Before the corn ripens, the rain is needed as much as the sun. H. W. Frost wrote that sad news once reached him from home and deep shadows covered his soul. He prayed, but the darkness did not vanish but deepened instead. About that time he went to an inland station and saw on the wall of the mission home these words "Try thanksgiving." He wrote, "I did, and in a moment every shadow was gone, not to return." Then he quoted the psalmist, "It is a good thing to give thanks unto the Lord." . . . If there were more praises offered for prayers answered, there would be more prayers answered for which to offer praise.—MISSIONARY WORKER.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Micah 6:3-16.
TEXT—*"Walk humbly with thy God"* (verse 8).

Walking with Thee, my God,
Saviour benign,
Daily confer on me
Converse divine:
Jesus, in Thee restored,
Brother and blessed Lord,
Let it be mine.

Walking with Thee, my God,
Like as a child
Leans on his father's strength,
Crossing the wild:
And by the way is taught
Lessons of holy thought,
Faith undefiled.

Walking in reverence
Humbly with Thee,
Yet from all abject fear
Lovingly free:
E'en as a friend with friend,
Cheered to the journey's end,
Walking with Thee.
—G. RAWSON.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Acts 1:1-11.
TEXT—*"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me"* (verse 8).

Many men have high aspiration but not the right motive. A man desires the baptism with the Holy Spirit simply that he may be a greater preacher or a greater personal worker, or that he may become renowned as a Christian. One of the subtlest errors that Satan leads us into is that where we are longing and crying for this most solemn of all gifts that we may be greater preachers or that our church may be built up. The desire must not be for any glory that comes to me or my church, but because God and Christ are being dishonored by my life and lack of power and by the sin of the people around me, and because He will be honored if I am baptized with the Holy Spirit.—R. A. TORREY.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Isaiah 65:1-7.
TEXT—*"I am holier than thou"* (verse 5).

There is no blindness like spiritual blindness. There is no bigotry like religious bigotry. This picture of Israel's true condition is sufficient in itself to prove Jeremiah's pronouncement, "The heart is deceitful above all things." It describes the people who in their blindness and bigotry were saying to others: "Stand by thyself, come not near to me; for I am holier than thou." They were rebellious, walking in a self-chosen path. They continually provoked God to anger by worshiping in self-appointed ways, making their dwellings among the dead and in the wild mountains where blasphemy, burning incense, eating forbidden flesh and drinking abominable broth occupied their time. Yet those were the ones who held themselves aloof from their supposed religious inferiors. It is possible even in these days to draw spiritual skirts around oneself and intimate by so doing the same "holier than thou" spirit.—PAMEII.

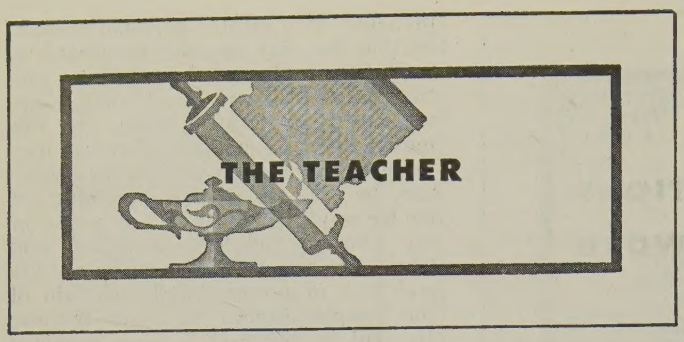
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—1 Samuel 16:7-13.
TEXT—*"Man looketh on the outward appearance"* (verse 7).

The presentation of Jesse's sons before Samuel must have been very impressive. "Surely," said Jesse to himself, "one of them will captivate the prophet's eye." But he had to learn that God chooses not by outward appearance. So completely was David out of the running, in his father's thoughts, that he had not even been called from his work. Yet he was the chosen of the Lord. Why? "Jehovah looketh on the heart." . . . Have we come to realize the way God looks at men? All things which may be qualifications for high and influential positions may be of little or no value in the sight of God. What is of prime importance to him is the condition of the heart.—SELECTED.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—NOVEMBER 3, 1957

The Spirit of Christian Worship

1 Corinthians 11:20-34

DEVOTIONAL READING—Colossians 3:12-17

GOLDEN TEXT—*"But let a man examine himself, and so let him eat of that bread, and drink of that cup."* —1 CORINTHIANS 11:28.

BACKGROUND AND LESSON ORIENTATION

Public worship is important from two points of view: (1) It is *worship*, directed to God. (2) It is public and seen by all, a display of the worshiper in attitude and expression. Paul commended the Corinthians first for their adherence to his teaching concerning the conduct of worship. He wrote to a problem of ignorance in the role of a teacher. But when it came to an abuse of former teaching he rebuked them. There was no question of their zeal. In their approach to Him they were not reflecting the nature of the God they worshiped. Our God is a God of order and should be worshiped in an orderly manner. He is a God of revelation and should be worshiped as He has revealed His will. Neglects and abuses bring disrepute upon God's name and lead to inequities and insults to our brethren (v. 21).

CONTEXTUAL CONSIDERATIONS

This chapter introduces the subject of abuses in public worship. Paul conditioned the saints for instruction by giving praise for past obedience. It seems that the chief offenders were women. This is understandable when it is known that women in that day were not given rights in public such as they are now. They discovered a new freedom in Christ not previously enjoyed. In Christ she found herself man's equal insofar as her capacity to worship God was concerned. But Paul called her attention to the fact that socially she was still a woman and subject to social sanctions in her public conduct. Paul met this situation by applying the principle of historic revelation. Man preceded woman in creation and is above her in authority. Defiance of custom and history led to confusion.

SIMPLIFIED OUTLINE

1. *A Rebuke for Abusing the Sacred*—1 Corinthians 11:20-22.
2. *A Reassertion of Revelation*—1 Corinthians 11:23-27.
3. *A Warning Against Carelessness*—1 Corinthians 11:28-34.

KEY WORD ANALYSIS

(1) "Unworthily"—*anaxios* (v. 27). The positive adverb *worthily* would suggest that the partaker is aware of the nature of the Lord's Supper as well as the holiness of the Lord. The negative form refers to a wanton carelessness toward the nature of the emblems and their eternal significance. Here it emphasizes the *manner* of eating (vv. 21, 22, 33) as well as the heart attitude.

(2) "Damnation"—*krima* (v. 29). This should be rendered "condemnation." It refers to the condemnation which a man brings on himself because of his irreverent act, bordering on sacrilege. The efficacy of the Lord's Supper rests in the partaker's appropriating faith. Such faith is impossible in the offender here described.

COMMENTARY ON THE PRINTED TEXT

1. *A Rebuke for Abusing the Sacred* (1 Cor. 11:20-22).

Somewhere in the interim between Paul's initial instruction of the Corinthian believers and the writing of this epistle some confusion leading to perversion had crept into the love feasts. When they met to commemorate the Lord's Supper two things were apparent: (1) They were carrying into Christian worship some practices akin to heathenism. (2) The Lord's Supper had degenerated into something far more complex and involved than the simple remembrance they had been taught by Paul.

Whatever this careless and intemperate practice was it certainly was not the Lord's Supper as such. Paul described for them the report that had come to him. It was one of selfishness and thoughtlessness. It was not communion but discrimination. Hunger and gluttony were dwelling together and this in the name of Christ! The church was turned into a banqueting hall—an institution of the flesh.

2. *A Reassertion of Revelation* (1 Cor. 11:23-27).

The directives which Paul had already given the Corinthians were given to him by the Lord Jesus Christ Himself. They could not be altered without disobedience and damage. Paul recalled the very words of Christ to remind them of the sacredness and simplicity of that which they had perverted. It would be impossible to commemorate the most selfless and sacrificial act in world history in the manner described in verses 21 and 22. The memorial ordained by Christ was the symbol of the new covenant which God made with His people by giving His Son to die for them. One can imagine the effect the rebuke of Paul had upon the erring Christians. If the price of their foolishness was to recrucify Christ it is certain they stopped it.

3. *A Warning Against Carelessness* (1 Cor. 11:28-34).

When Paul accused them of eating unworthily he did not refer so much to their personal worthiness as to the manner in which they were doing it. If we had to wait until we were worthy to eat the Lord's Supper we could never partake of it. There are abuses in practice which can be rectified and ought to be as much now as then. They had failed to comprehend the true meaning of the substance behind the beautiful symbolism.

Any man who apprehends by faith the spiritual value inherent in the simple act of the Lord's Supper is prepared to enjoy the exhaustless resources of Christ's finished work. This is forfeited because he is either unaware of the power in the blood of Christ or judged by his own desecration of the sacredness of that which ought to be the most sacred of all acts. The second point of view seems to be more in keeping with the facts of the context. If a man judges his own unworthy acts and puts them away it is unnecessary for God to judge him. But when God does have to judge us it is to make us aware that we are His children and not to regard ourselves in the same sphere as the world. Here God distinguishes corrective punishment from judgment.

HELPFUL HINTS FOR LESSON PREPARATION

The Macedonian commercial center Corinth, across the bay from Athens, was far different from its cultural sister. Corinth was a melting pot. The name had become a byword for immorality. To establish a church there was vital for the spread of Christianity, and to keep it pure was vital to making Christianity permanent in Europe. This explains the patient care Paul took in correcting these abuses.

Local Conventions

★ ★ ★ ★

Convening October 27–November 4

At the threat of war a nation mobilizes its armies. A missionary convention is a means of mobilizing the Church. Side issues continually press for the Christian's attention. By them the Church is rendered immobile. The first word of the Great Commission is a trumpet call to mobility: Go."

New England District

Brockton, Mass. .October 27–November 3
Foxboro, Mass, .October 28–November 3
Central Falls, R. I. .....
..... October 30–November 3

Northeastern District

Utica, N. Y. ....October 27–November 3
Rome, N. Y. .....October 27-30
Lion, N. Y. .....October 27-30
Clark Mills, N. Y. .....
..... October 31–November 3
Oneida, N. Y. ..October 31–November 3

Eastern District

Allentown, Pa.
(12th St.) ...October 27–November 3
Pottstown, Pa. .....October 27-30
Reading, Pa. .....October 27-30
Phanesville, Pa. October 31–November 3
Fredericksville, Pa. .....
..... October 31–November 3
Mt. Union, Pa. .October 27–November 3
Lewistown, Pa. .October 27–November 3
Reedsville, Pa. .....October 27-30
Paintersville, Pa. October 31–November 3
Hawstone, Pa. ..October 31–November 3
Philadelphia, Pa. (Faith) ...October 27
(Holy) .....October 27
(Kensington) .....October 27-30
Willow Grove, Pa. .....October 27-30
Malvern, Pa. ...October 31–November 3
Havertown, Pa. .October 31–November 3
Media, Pa. .....October 31–November 3

Western Pennsylvania District

New Castle, Pa.
(Pearson St.) October 27–November 3
(Washington Union Mission) ....
..... October 27-30
(Sampson St.) .....October 27-30
(North Side) .October 31–November 3
(Hoover Heights) .....
..... October 31–November 3
Hickory, Pa. ...October 31–November 3
Grove City, Pa. .....October 27-30
New Wilmington, Pa. ....October 27-30
Drake, Pa. .....October 27-30
Castlewood, Pa. October 27–November 3
Portersville, Pa. October 31–November 3
Ellwood City, Pa. .....
..... October 31–November 3
Croft, Pa. .....October 27-30
Egypt, Pa. .....October 27-30
Pottersdale, Pa. .....October 27-30
Osceola Mills, Pa. .....
..... October 31–November 3
Bald Eagle, Pa. October 31–November 3
Fuoss Mills, Pa. October 31–November 3

South Atlantic District

Knoxville, Tenn. October 28–November 3
Oak Ridge, Tenn. October 28–November 3

Southeastern District

Hamilton, Ala. .....October 27-30
Jasper, Ala. .....October 28, 29
Prattville, Ala. .October 30–November 3
Montgomery, Ala. .....
..... October 30–November 3
Ensley, Fla. ....October 28–November 3
Pensacola, Fla. .October 28–November 3
Brent, Fla. .....October 28–November 3

Central District

Ravenna, Ohio .October 28–November 3
Marion, Ohio ...October 28–November 3
Kenton, Ohio ..October 28–November 3
Mansfield, Ohio .October 28–November 3

Northwestern District

Fort Thompson, S. Dak. ..October 28, 29
Wagner, S. Dak. October 30–November 3
Glasgow, Mont. .....October 28-30
Minot, N. Dak. .October 31–November 3
Garrison, Minn. .....October 27-30
Mille Lacs, Minn. .....October 31
Onamia, Minn. .....November 1-4
Spirit Lake, Ia. .....October 27-29
Orange City, Ia. October 30–November 3
Madison, Wisc. .....October 27-30
Oconomowoc, Wisc. .....
..... October 31–November 3
Oconto, Wisc. .....October 27-30
Suring, Wisc. ..October 31–November 3
Appleton, Wisc. .....October 27-30
Janesville, Wisc. October 31–November 3

South Pacific District

Albuquerque, N. M. .....
(Crestview) ..October 29–November 3
(Neighborhood) .....
..... October 29–November 3
Santa Fe, N. M. October 29–November 3

Eastern and Central Canadian District

Hamilton, Ont. .....
(Delta) .....October 27–November 3

Western Canadian District

Edmonton, Alta. October 27–November 3
South Edmonton, Alta. .....
..... October 27–November 3
Big Beaver, Sask. .....
..... October 28–November 3
Coronach, Sask. October 31–November 3

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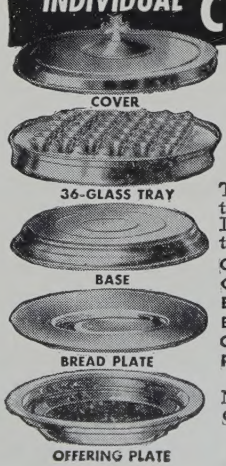

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Singing the Gospel in Zion

M. G. GRIEBENOW

At the dedication of the Hebrew hymnal, July, 1957

A GOOD hymnbook is an important aid toward establishing an indigenous church in any land. Alliance missionaries, observing that Hebrew is the language used exclusively in the schools of Israel, began in 1951 to plan a hymnal in that language.

At the dedication service on July 24 this year, about two hundred people gathered in an open courtyard. Musicians of the orchestra which plays for the national radio station KOL ISRAEL accompanied the assembly as they sang hymns for nearly two hours. Although many of this company are not Christian, they appreciate the music, having often heard it in European countries from which they have come. They sang with great enthusiasm.

Copies of the hymnal presented to some of the government officials drew favorable comment. No hymnbook previously published had included the music staff. Layout was complicated by the fact that Hebrew is read from right to left. The committee decided to print the first stanza between the treble and bass clefs but the entire hymn is printed on the page opposite the music.

Type for music in sufficient quantity was not available in Israel, therefore, it was necessary to purchase a limited supply. Under the direction of a missionary lady from London, two Christian Japanese women set up each page by hand. After a matrix was cast, the type was broken down and used again. This work took nearly three years.

Translating hymns is more difficult than translating prose. The result must be both poetic and singable. Accents must come in the right place without altering the meaning. Assisted by a missionary of the Southern Baptist Church, an Alliance missionary devoted two years to this work. The fine coöperation of Christian leaders and Hebrew scholars contributed immeasurably to this accomplishment. The first edition of 2,000 copies was printed by the Jewish Press on paper made in Israel.

Many Christians have prayed for those who worked on the hymnal. Praise to God should be accompanied by continued prayer that its use will awaken and strengthen faith in Christ, the living Messiah.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada